

The

# Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Simpson County welcomes the whole United States

By Anne Washburn McWilliams

A carload of tourists from South Dakota happened to meet Ken West, pastor of Poplar Springs Church in Simpson County, at a service station in Jackson. "The Simpson Baptist Center was the nicest place we stopped on our whole vacation trip!" the travellers told the preacher.

Something was new in Simpson County this summer. The Baptist association opened its building and surrounding property (a mile south of Mendenhall) as a hospitality center for the tourists constantly passing by it on Highway 49.

This was the idea of Glen Schilling, director of missions for the county. Initially, he thought it might be a service for people enroute to the World's Fair, but the response was so good that he sees it as a continuing service, to reopen bigger and better next summer. Though not a lot of those who have stopped have said they were on their way to New Orleans, some have been. Tourists from every area of the United States have signed the guest register — and from many towns in Mississippi. An average of 20 families a day have stopped for information, refreshments, and relaxation.

The Simpson Baptist Hospitality Center gave away brochures and information about Mississippi — about state parks, lists of hotels and motels, **Consumer's Resource Handbooks**, **Mississippi Recreation Guide**, Mississippi maps, etc. Also they gave away a compilation of facts about Simpson County and the Simpson Baptist Association, put together by Glen and Juanita Schilling. (The association has 43 churches.)

"This has been a kind of community project," Glen said. "The Mississippi State Highway Department cooperated, and erected the signs on the highway and gave us maps to distribute. The Simpson County Economic Development Council provided refreshments — coffee, cokes, and cookies. The Mississippi Council on Aging secured volunteers to greet tourists and serve refreshments during the week. Baptist churches in the association provided volunteers for the weekends. The Sheriff's department sent personnel to keep the area clean."



Juanita Schilling asks tourists stopping at the Simpson Baptist Center to sign the guest register.

The Baptist Center includes a pavilion, where many of the tourists have stopped to eat picnic lunches. "Sometimes people drive up the steep hill, see our sign, 'Simpson

Baptist Center', evidently think they are in the wrong place, and drive on," said Mrs. Schilling. From the display of Bibles kept at the Center, she said, she has sold several to the summer visitors.

"One man told me he is a Catholic and wanted to know what Baptists believe. I talked to him about the priesthood of believers," she remembered.

Simpson County is thus providing an outreach to people from all states of the United States. "We thought perhaps some of the other Baptist associations in the state might like to try the same type of thing," Schilling said.

(The hospitality center has closed for this summer, due to the illness of the director of missions. However, plans are in the making for reopening next summer, open more days and longer hours.)



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## Recognize drug problem, Baptists urged

By David Wilkinson

GLORIETA, N.M. (BP)—Southern Baptists have a drug problem "and it is high time we recognized it," a spokesman on abuse of alcohol and other drugs has warned.

Ronald D. Sisk of the Southern Baptist Convention's Christian Life Commission outlined the scope of drug abuse in the opening session of a week-long conference at Glorieta Baptist Conference Center. Participants in the Christian Life Commission meeting are examining new approaches to education and action in response to the drug crisis.

"Southern Baptists who once boasted the little ditty, 'I don't drink and I don't chew and I don't go with girls who do' are drinking, smoking, chewing, snorting, sniffing, and injecting themselves," Sisk said. Recent surveys, he added, indicate 48 percent of Southern Baptists drink. An estimated 16 percent of those persons become alcoholics—a higher percentage than virtually any other religious group in the nation.

Surveys also revealed that one-fourth of active Southern Baptist church youths have used alcohol and nine percent have used some kind of hard drugs in the past 12 months.

In addition to factors within American society as a whole, Sisk cited four "internal reasons" for the Southern Baptist problem with drug abuse:

1—Southern Baptists have tended to ignore their own alcoholic drug problems because of their historic, public opposition to alcohol.

As they moved away from their prohibitionist background, Baptists developed "an unspoken accommodation with the world," Sisk explained.

"We expect our preachers not to drink. We pay the temperance workers to fight alcohol. We criticize the deacon whose car we see parked at the local liquor store. But when an average Baptist is asked if he or she drinks, the response is often, 'I know the church is against it, but I don't see anything wrong with a friendly little drink.' Somewhere along the way, a lot of Baptists stopped listening to our annual sermons of abstinence."

2—Churches and families have not provided adequate abuse prevention and education.

3—Southern Baptists "absolutism" on the issue of alcohol abuse has inadvertently contributed to the problem.

"The shrillness of our Baptist opposition to alcohol—and I am unalterably opposed to alcohol—has made drinking the one sure way for Baptists to rebel," Sisk explained. "If you want to shed your Sunday school image or shake-up your sweet, little Southern Baptist mother, you do it with a six pack."

4—Southern Baptists have "given in" to social and economic standards of their culture.

"We have accepted the Judas income from alcohol and tobacco production and we have let our culture shape us rather than acting to shape our culture," Sisk claimed.

Reception of these problems, Sisk said, is the first step toward finding "creative and effective ways to deal with the crisis of alcohol and drug abuse which confronts our nation and our churches."

(David Wilkinson writes for the Christian Life Commission.)



# Editorials..... by don mcgregor

## What is a convention?

What is the Southern Baptist Convention, really? Evidently there is no easy answer to that question, and that is why we have a split fellowship.

What the Southern Baptist Convention is doesn't particularly affect the Mississippi Baptist Convention. Mississippi Baptists were organized well before there was a Southern Baptist Convention. The first Mississippi organization was established in 1824, but it lasted only five years. A new organization that was established in 1836 has continued until this day, though the name has been changed a couple of times. That was nine years before there was a Southern Baptist Convention.

The idea is that the two conventions are independent of each other, but they are made up of the same people. So why do we need a Southern Baptist Convention? For the same reason that we need an association, and the answer is that the larger body can do a larger work more effectively than the smaller bodies can by operating independently. That's all there is to it. Then all that's left is to decide what we want to do. That we have done also.

What we want to try to do as Southern Baptists is to be an extension of the efforts of the local church in ways that can be carried on in a more effective way on a nationwide basis than they can through the efforts of the combination of local churches acting independently. The same is true for the local associations and the state conventions.

It's been stated before, but as a means of reminder, the constitution of the Southern Baptist Convention declares that the convention's purpose is "for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises,

and social services which it may deem proper and advisable for the furtherance of the Kingdom of God."

Note that the emphasis is placed on "Christian missions at home and abroad." That is the reason for the organization of the Southern Baptist Convention.

In its relationship to the Southern Baptist Convention, the Mississippi Baptist constitution simply points out that "it is the purpose of this convention, through cooperation with the Southern Baptist Convention, to establish and further the Kingdom of God in all parts of the world."

So missions is the stackpole. Tragically, missions also seems to have become the final dividing line between factions. We can't agree as to whether or not there is more to what we are trying to do as a convention than missions.

Inerrancy has been used as a code word for a dividing place, but it never was. There is no agreement as to what it means. And, also, there are millions of Southern Baptists—about 14 million of us—who believe that the Scripture is inerrant but don't classify ourselves among the inerrantists. One definition among inerrantists is that it was the original autographs that were inerrant, and any errors in translations have filtered in since the Lord inspired the original autographs. Another definition given for inerrancy is that the Scripture will not lead anyone into error. And a third would declare that the Lord has preserved the original manuscripts through the ages.

What has developed is an anti-establishment movement directed

toward many of the established programs of Southern Baptists and particularly financing the missions programs. The reason for this is that it is the establishment that promotes missions. That is its function, and that is what it is expected to do. The backlash is there, nevertheless; and it is tragic.

Those who are a part of the anti-establishment are as much interested in missions as anyone. We have, however, arrived at a time of a highly complex, highly sophisticated, and far-flung missions program. In these days of inflation, it is terribly expensive. The budgets of our two missions boards total more than \$160 million per year. Then add to that the state missions budgets in the various states. It is a staggering sum, and it will not be raised by suggestions. It takes intensive promotion.

Sometimes this promotion begins to look like regimentation in the eyes of some beholders, and their Baptist instincts send up warning signals.

The Cooperative Program, Bold Missions Thrust, and Planned Growth in Giving begin to take on attributes of requirements rather than an attitude of cooperation in their concepts. There is a sense and fear of rigidity that, indeed, is found in denominational aspects.

But the Southern Baptist Convention was never intended to be a denomination. It is an alliance of independent and cooperating churches. It must continue to be that, or the whole idea is thwarted.

So the fear of rigidity is tragic. It is tearing the convention into polarized

camp. There must be understood a distinction between promotion and regimentation.

If we are going to continue to provide a witness to the world to the best of our ability, the promotion will have to continue. There is no other way to finance it adequately.

That is the decision that faces Southern Baptists. And, to be brutally honest about it, the fate of the world rests in the decision.

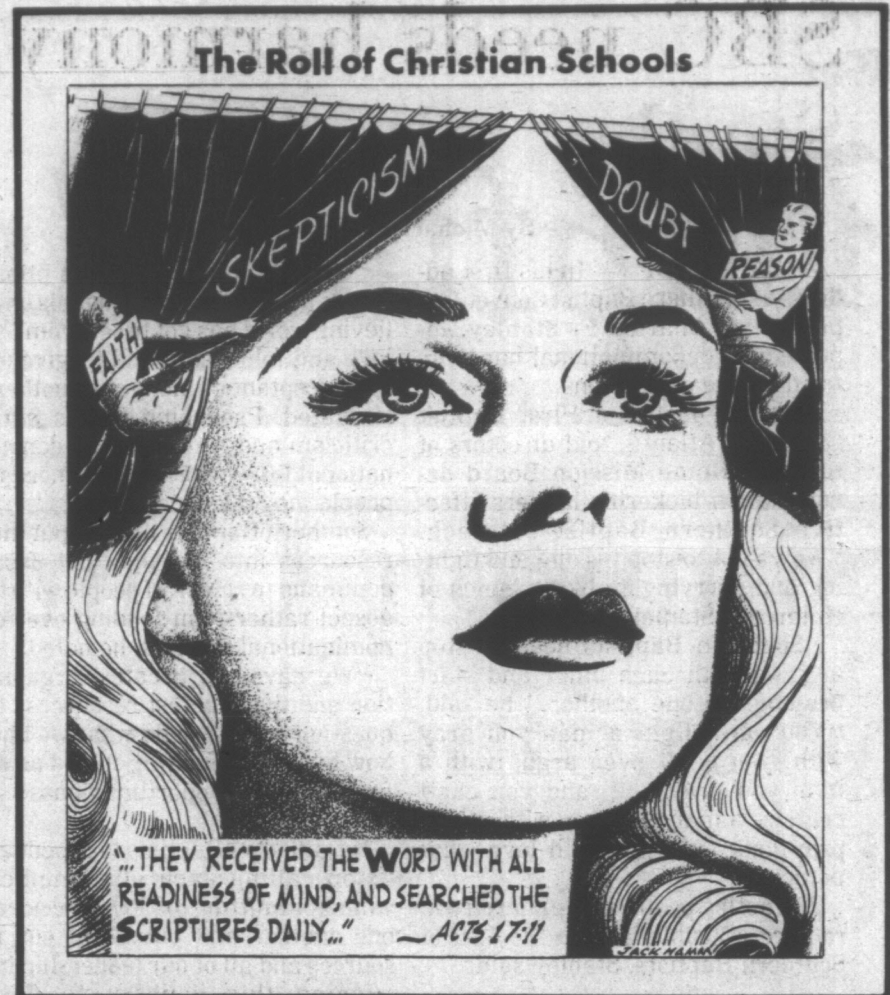
It is true that revival is needed in the United States. This is the cry of many who declare that there is more to the Southern Baptist Convention than missions. The need for revival is illustrated by the fact that it takes so much promotion to raise the money

to meet the expenses of our worldwide witnessing endeavors.

But revival is not the responsibility of the convention except as it relates to the efforts of the two missions boards. The convention is geared to help in any way that it can, but revival in the United States is the responsibility of the local church, churches, and members.

There is no reason to fear the promotion. The local church should respond if it can and respond as it can toward the missions efforts of the convention. It should listen to the promotion and be encouraged by it.

The church's response is, always has been, and always will be voluntary. It is necessary, however, if we are going to witness to the world.



## Guest opinion . . .

# A Baptist rationale of Christian education

Commencement address, Mississippi College, May 19, 1984.

By Joe H. Tuten

My school teacher mother wisely reared her children on an assortment of common proverbs and homespun philosophy. I recall one of those today: "A person is known by the company he keeps." I certainly recognize the distinguished company in which I find myself today and am honored to be here.

I want to congratulate each of you, graduates on your significant achievement and thank you for the invitation to share this occasion with you. Your achievement which entitles you to be here today is no small one. You have worked hard for the degree which will so soon be awarded to you. You deserve the full recognition and honor associated with it, for it sets you apart in the eyes of the world as an educated person. You, of course, will know better than all others that such a pleasant perception is only partially true. Already you have realized that your college education, along with the long cherished degree that now becomes yours, has created within you an insatiable desire for more education

and greater knowledge. College life has brought you to a most important and rewarding discovery. It is that the pursuit of knowledge cannot be separated from the pursuit of happiness. I salute you, therefore, not so much for your achievement as for your discovery.

Commencement is a time of mixed feelings. There is ecstasy over graduating. There is at the same time some sadness over parting with so many friends—faculty and fellow students alike. There is excitement over a sense of new independence. But there also is a sobering awareness of new responsibilities.

It is a time of mixed perspectives, also. There is a sense of uneasiness that comes from looking ahead—new jobs, new opportunities for advancement, a new city, new friends and a new home. There is at the same time a sense of nostalgia that comes from looking back and remembering—reflecting upon class lectures, lab experiments, chapel services and all that make Mississippi College like no other school in the world.

As you prepare to leave this unique college campus, this very special

place for you, I invite you to join me in reflecting upon something that is laced like steel into the foundation of every building and mixed like lime into the mortar of every wall on this historic campus. For various reasons you chose Mississippi College as the place to pursue your education and further your personal development. In receiving your degree, "with all the rights, privileges and responsibilities which throughout the world appertain thereto," you will wear its badge in your life forever.

As you know, Mississippi College is an institution of Christian higher education. It is primarily a liberal arts college, thereby placing emphasis upon literature, art, music, drama, communication and religion—those areas of study which are designed to enrich the quality of life through the mind and spirit—as well as giving important attention to the vast areas of science, math and economics.

Mississippi College is a Baptist school. It has been owned and operated by the Southern Baptist Churches of Mississippi since 1850. The Mississippi Baptist Convention elects all of the trustees. The trus-

tees, in turn, elect the president of the college. All presidents have been Baptist persons. The president chooses the faculty and administrators, most of whom are members of Baptist churches. The 600,000 members of over 1,900 Baptist churches across Mississippi, from Biloxi to Corinth, from Natchez to Meridian, give money every Sunday to help keep the doors of Mississippi College open. They do the same for Blue Mountain College and William Carey College. Assuming that you have spent four years at Mississippi College, these Baptist people have given between \$2,000 and \$2,500 to help pay the cost of your four years of college education. Baptist churches, therefore, have paid for one of the eight semesters of your college expenses. In the light of all of this, I pose two questions. First, why did you come to this Baptist school? Second, why have these Baptist churches given this much money toward your college education?

Or, to combine the two questions: "What is the rationale among Baptist people for Christian higher education?"

(Continued next week)

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# SBC needs harmony, Stanley tells HMB

By Michael Tutterow

ATLANTA (BP) — In his first address as Southern Baptist Convention president, Charles F. Stanley appealed for denominational harmony for the sake of missions.

Stanley, pastor of First Baptist Church of Atlanta, told directors of the SBC Home Mission Board denomination bickering hinders effective Southern Baptist outreach. "We've got to stop fussing and fighting and carrying on like a bunch of children," Stanley declared.

"Southern Baptists need to stop arguing with each other and start praying for one another," he said. "You can't fight a man you pray with, you can't even argue with a man you pray with and you can't criticize a man you pray with. If you pray long enough, you'll love (that person)."

Attracting people to the church will require a visible love on the part of Southern Baptists, Stanley said.

## A million attend Graham meetings

IPSWICH, ENGLAND (EP) — During three months this summer over one million people attended the 41 meetings of the Billy Graham campaign which was held at six different locations. Many thousands more heard him on special radio and TV broadcasts throughout the country.

More than 100,000, or approximately ten percent, of the listeners at the stadium meetings, made a personal commitment to Christ through these meetings. This response, said crusade officials, is almost double what is normally seen in similar missions around the world.



## First check from new church

Ken Cook, right, pastor of a new church in Jackson, presents the first Cooperative Program check from the church to Julius Thompson, consultant in the Mississippi Baptist Stewardship and Cooperative Program Department. The church, Southwest Jackson, was begun May 27 and meets in homes in the church's area. Attendance runs from 12 to 15 per Sunday. Cook conducted a survey in the area and says there are 15,000 unchurched people living there. He said his reception was good. Cook is a bi-vocational pastor who works as communications specialist and advertising coordinator with Mississippi Power and Light Company. He formerly was with Capital Broadcasting Company as news director and was pastor of Burch Hill Church, Jackson, for eight years. He was narrator for a video tape on bi-vocational ministry, "Whatever It Takes," for the Home Mission Board. Dale Holloway, pastor of Day Star Church, Rankin County, and national consultant for bi-vocational ministries for the Home Mission Board, was executive producer. Ian Richardson of Jackson was the director.

"If we're going to have an impact on this nation, the one thing this unbelieving world has got to see from us is love and fellowship and forgiveness and acceptance among one another," he stated. Preaching that is full of criticism and comments on denominational life won't meet the needs of people, he added.

Southern Baptists need to put their resources into carrying out Jesus' command to reach all people with the gospel rather than feuding over denominational policies, he noted.

"We have the greatest organization and the greatest resources; the question is will we do what we know how to do in the power of God or will we let a day of opportunity pass us?" Stanley asked.

He called on Baptists to repent and "stop calling each other names" while committing to "love and accept one another and put all of our resources and all of our leadership into winning this country to Jesus Christ."

Stanley's comments followed the summer meeting of HMB directors. In business actions, board members elected Gary Eugene Farley of Shawnee, Okla., associate director of the rural-urban missions department; James Charles Elder of Conyers, Ga., director of mission property services; Gary Steven Jones of Kansas City, Mo., director of counseling services, and Louis Dean Doster of Nashville, Tenn., associate director of personal evangelism.

Board members also appointed eight missionaries, eight missionary associates and 18 church planter apprentices and approved 36 persons to receive church and language pastoral assistance.

(Michael Tutterow writes for the Home Mission Board.)

Thursday, August 16, 1984

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# The Baptist Record

## Women's ordination issue raised

# Sunday School Board trustees approve millennial guidelines

By Linda Lawson

NASHVILLE, Tenn. (BP) — Trustees of the Southern Baptist Sunday School Board elected persons to fill three executive positions and affirmed January 1984 editorial guidelines giving equitable treatment in church literature to three views on the millennium during their semi-annual meeting.

Trustees also adopted a record 1984-85 budget of \$158.5 million and requested a study of editorial guidelines concerning ordination of women for presentation at the February 1985 meeting.

E. V. King, executive director of the Tennessee Housing Development Agency, was elected vice-president for business and finance. He will succeed E. DeVaughn Woods who is retiring.

Two board employees, Emmett Wood and Thomas Clark, were promoted to department management positions.

Wood, 42, supervisor of the personnel compensation section since 1981, will manage the accounting and control department. Clark, 45, supervisor of Broadman books and music section since 1977, was named manager of the Broadman products department.

Trustee adopted seven recommendations to assure equitable treatment in church literature and Convention Press materials to three views of the millennium, events surrounding the second coming of Jesus Christ. The three views commonly held among Southern Baptists are dispensational premillennialism, historical premillennialism, and amillennialism. Areas of agreement include: return of Christ, resurrection of the dead, judgement, heaven, hell, and God's consummation of history.

The recommendations specify all curriculum lines will emphasize areas of doctrinal agreement among Southern Baptists while, at the same time, dealing factually and fairly in areas where there are differing points of view.

The recommendations followed a request by two trustees at the February 1984 meeting for a discussion of treatment of eschatology (last things) in Sunday School literature and whether one line of curriculum might be assigned to reflect primarily the premillennial view. The board's editorial guidelines on the millennium were completed last January as a follow-up to an October 1983 Millennial Consultation.

In affirming the guidelines, trustees approved a recommendation that "no curriculum series will take

any one doctrine or doctrinal viewpoint, including the doctrine of last things, as its organizing principle."

The final recommendation urges recognition of diverse opinions about the millennium among Southern Baptists and "the wisdom of not making the millennium a test of faith, fellowship, conservative biblical scholarship, or evangelistic commitment."

In another matter, trustees adopted a substitute notion to refer to the administration and the plans and policies committee a request for a study concerning editorial guidelines on the ordination of women.

The request as adopted followed an earlier motion by Roland Maddox, a layman from Bellevue Church, Memphis, Tenn., asking that guidelines be developed "to assure that no publication of the Baptist Sunday School Board will question or cast doubt upon the position of not obtaining women as pastors or deacons practiced by most of our churches; and not promote, foster, or encourage the ordination of women as pastors or deacons."

Joe Courson, pastor of Cinco Baptist Church, Fort Walton Beach, Fla., said a request for a study should "not change the administration in advance with what they have to come out with." He then introduced a substitute motion, which was adopted, requesting a study with recommendations to be presented at the February 1985 meeting.

Also referred to the plans and policies committee for study was a motion that full salary and benefits information be provided to trustees concerning each candidate they consider for an elected position at the board.

In his first report to the trustees since his February installation, President Lloyd Elder, outlined highlights of board programs supporting Bold Mission Thrust, issued an appeal for responsible trusteeship and pledged to carry out the actions of the trustees.

In a devotional message, Earl Davis, pastor of First Baptist Church, Memphis, Tenn., applauded efforts by the trustees to maintain a spirit of unity during a potentially divisive committee discussion on the millennial guidelines.

"I observed an overwhelming feeling of understanding, trust, and acceptance, a feeling of appreciation of different views. Every person in the room believed everyone else in the room believes in Jesus, loves the Bible, and wants to save a lost world," said Davis.

Charles Stanley, president of the Southern Baptist Convention and an ex-officio member of all SBC agencies attended the two-day meeting. At a fellowship dinner, Stanley said, "It is my intention to be the president of as many people as will allow me to be president. I will be as obedient to God as I know what obedience is."

Elder expressed appreciation to Stanley for taking time to attend and participate in the trustee sessions. "We pray for him to succeed as he leads us in the mission of Southern Baptists," he said.

In an internal restructuring, the telecommunications unit managed by Joe Denney was given department status and will report to the vice-president for publishing and distribution, Jimmy Edwards.

Also approved were:

—**Leisure Listening for Blind Youth and Adults**, a monthly two-hour cassette tape, beginning October 1985;

—**Handbells**, a quarterly music periodical, beginning October 1985;

—**Preludio: Musica y Adoracion**, a quarterly Spanish music periodical purchased from the Baptist Spanish Publishing House and offered by the board to U.S. churches, beginning January 1985.

(Linda Lawson writes for the Sunday School Board.)

## Itawamba gets BSU director

Wayne Vandiver has been employed by the Mississippi Baptist Convention Board to serve as Baptist



Student Union director at Itawamba Junior College in Fulton. He moved from First Church, Booneville, where he was minister of education and youth.

Vandiver attended Northeast Mississippi Junior College at Booneville and was graduated from Blue Mountain College and Southwestern Seminary. He was licensed to the ministry by North Corinth Church at Corinth, Miss.

Previously he served as minister of youth at Academy Church, Blue Mountain; Central Church, Golden; and First Church, Aubrey, Tex., and was minister of youth and activities at Emmanuel Church, Monroe, La.

Vandiver is married to the former Connie Leigh Clements.



# Australian nominated for BWA presidency

By Reinhold Kerstan

BERLIN, West Germany (BP) — G. Noel Vose of Australia has been nominated as president of the Baptist World Alliance for the term of 1985-1990, subject to election by the general assembly at the 15th Baptist World Congress in Los Angeles, July 2-7, 1985.

Dose was nominated by the BWA General Council during its meeting July 27-29. He is a native of Perth, Western Australia, and principal of Baptist Theological College, Western Australia. He holds degrees from Northern Baptist Theological Seminary (Th.M., 1960) and University of Denver (Th.D., 1963).

Vose will succeed Duke K. McCall, chancellor of Southern Baptist Theological Seminary, Louisville,

## Z. B. McAlpin dies

Zollie Bill McAlpin 85, died Aug. 6, in Magee General Hospital. Services were 2 p.m. Aug. 8 at the First Baptist Church, Magee, with burial in Sharon Cemetery.

McAlpin was a retired Baptist minister. He had been in the ministry for 50 years. He was a retired school administrator and a member of Captain Smith Sunday School class and the First Baptist Church, Magee.

He is survived by his daughters, Mrs. Novis Jones of Brandon, Mrs. Nevis Womack and Mrs. Bonnie Bell Womack, both of Mendenhall, and Mrs. Betty Jean Ratliff of Petal; sons, L. C. McAlpin and Arthur C. McAlpin, both of Magee, and Z. B. McAlpin Jr. of Florence; four brothers; two sisters; 18 grandchildren, and 25 great-grandchildren.

## Meridian group goes to Belize

A group of 15 11th and 12th graders at First Church, Meridian, took a combination fun and mission trip to the Central American country of Belize in June.

The group distributed 500 Bibles on the town square in Belize City in less than 20 minutes. Two of the adult leaders reported seeing a man five blocks away from the square reading from one of the Bibles and sharing with another person.

The rest of that morning the youths spent witnessing on the streets. They attended revival services at one tiny church, where Missionary Otis Brady played guitar, and another, St. George Street Baptist Church, where they stood on the street inviting people to worship there.

In addition, the youths spent time at a nearby resort partly owned by a member of First Church, Meridian.

Nearly 70 attended the first MasterLife workshop for Arabic-speaking missionaries and national Christians. The group, meeting on Cyprus, included four Jewish Christians from Israel.

Ky., who has been BWA president since 1980.

Christine Gregory, of Danville, Va., a Southern Baptist leader was nominated first vice-president. To serve with her, 11 vice-presidents were nominated: Mrs. A. Bamijoko, Nigeria; Samson H. Chowdhury, Bangladesh; Ruserse S. Escoc, Costa Rica; Peter Sehr, U.S.A., North American Baptist Conference; Theodore J. Jemison, U.S.A., National Baptist Convention, U.S.A., Inc.; Roger Fredrikson, U.S.A., American Baptist Churches in the U.S.A.; Birgit Karlsson, Sweden; Billy Kim, South Korea; Lorenzo Klink, Argentina; J. Makondekwa, Angola; Stanislav Svec, Czechoslovakia.

The meetings in Berlin, attended by more than 450 delegates and visitors, marked a record attendance for the BWA General Conference.

The Council passed resolutions on human rights, calling for action against torture, on the first use of nuclear weapons and an immediate verifiable freeze, urging Baptist churches all over the world to "seek peace and pursue it."

Another resolution acknowledged the "strong cultural and theological differences of women in the church" and affirmed the firm biblical teaching "that in Christ male and female are equal."

In another action, the General Council accepted a recommendation by the commission on doctrine and interchurch cooperation to begin conversations with the Lutheran World Federation on an international level in October 1985.

Preceding the council sessions, Baptist-Catholic International Conversations took place July 19-22 in Berlin-Dahlem, sponsored jointly by the secretariat for promoting Christian unity (Roman Catholic) and the commission on doctrine and interchurch cooperation (Baptist World Alliance). Theme of the discussion was "evangelism/evangelization." The next talks will focus on the topic, "called to witness" and will be held in California in June 1985. Co-moderators of the International Conversations were Bishop Bede Heather of Australia and David Shannon from the United States.

The Baptist World Alliance is a voluntary fellowship of more than 34 million members of 127 Baptist unions/conventions were headquarters in 90 countries. During the Berlin General Council session, four additional Baptist bodies were accepted as full members: Barbados Baptist Convention, Dominican Baptist Convention, Fraternal Union of Baptist Churches (Central African Republic), and Mambilla Baptist Convention (Nigeria).

This brings the BWA membership to an all-time high of 131 member bodies.

Reinhold Kerstan is associate secretary of The Baptist World Alliance.

## Acteens convention

Editor:

I am responding to the article about the National Acteens Convention. I am one of the many Acteens from Mississippi who soared. It was a great experience. For me to be there was a thrill. It was moving.

I made many new friends. We all had so much in common, it was unbelievable.

A friend and I rededicated our lives to Christ in a candlelight ceremony. People we didn't even know told us they loved us and would pray for us. Fort Worth and its people were the greatest.

I hope I will go to the next convention in five years as an Acteen's leader or helper. It was the best time of my life. I would like to encourage all girls to become involved in Acteens. It's great.

I think Cynthia Clawson is the greatest performer in the world. I was glad to get her autograph.

Paula Hale  
Trinity Baptist Church  
Rosedale, MS

## Magazine removed

Editor:

Thank you for your recent letter. We appreciate your taking the time to share your thoughts with us.

We are extremely pleased that our policy to remove all "Sophisticate Magazines" has met with your complete satisfaction. Eckerd Drug Company consistently strives to recognize and meet the interests of our valued customers, and it is gratifying to learn that our efforts are appreciated.

Again, thank you for writing—and for being an Eckerd customer. We look forward to having the privilege of serving you for many years to come.

Harry W. Lambert  
President  
Eckerd Drug Company

## American Bible Society

Editor:

Because this is the season when many prepare calendars of major events for next year and beyond, I am enclosing a reminder about Bible Sunday and the 169th ABS annual meeting, in the hope that it will be of help to you.

You may want to pass it on to the people in your organization who keep a record of important dates and ensure that these go "on the calendar," as well as those who communicate in various ways with your membership.

As we near the mid-point in the year, I am happy to report that copies of the Word are going out in greater numbers than ever before. At the beginning of June, Scripture distribution by ABS in the United States was 13.3 percent ahead of last year. Although the figures from overseas are not yet in, we already have exciting reports of remarkable increases in such countries as India, Korea, and Taiwan.

I cannot stress enough how grateful I am for the help you give the Bible cause, or say it often enough.

If you are already putting together issues for later in the year, or preparing denominational calendars for 1985 and beyond, you might want to

include these dates:

### Bible Sunday

1984—November 18 (70th year of unbroken observance).

1985—November 24 (71st)

1986—November 23 (72nd).

By tradition, Bible Sunday is celebrated annually the Sunday preceding Thanksgiving, although some churches choose to do so on other Sundays. It is our nation's oldest celebration of the Bible cause, and it was begun by ABS.

### 169th annual meeting of ABS

Thursday, May 9, 1985.

ABS was founded on May 11, 1816. We are now at work in more than 180 lands and this year expect to distribute our 4 billionth copy of Scripture.

Alice E. Ball  
General Secretary  
American Bible Society

## The Way International

Editor:

I am writing to you about a counterfeit Christian Cult that is in all our states and is fast becoming the largest cult in the United States. The reason for this is because it is so close to the real thing. In fact there is a lot that we can learn from them. This group reaches the young people who have become disillusioned or disenchanted with the institutional church. They especially reach the ones who have a discontentment with their own spiritual life or who have a poor knowledge of the Bible or an emptiness and lack of purpose in their lives. Our college and military students are very vulnerable.

I am writing this letter in order to ask every pastor, every Sunday School teacher, in fact every Christian to learn the name, "The Way International." Its founder was Victor Paul Wierwille, and its headquarters is at New Knoxville, Ohio. Wierwille came from a good evangelical background but somehow lost his way and now teaches a patchwork theology of Calvinism, Unitarianism, Dispensationalism, and Pentecostalism. At first glance, it looks Christian, as Wierwille has convinced his followers that he is in a "Biblical research and teaching ministry."

The list of mind-control and propaganda devices employed by The Way International goes on and on—peer pressure to conform to the actions and beliefs of the group, the constant use of slogans and repetition in the power for abundant living (PFAL) classes, and the use of new lingo which gives new meaning to words.

The Way International has colleges in Emporia, Kansas, and Rome City, Ind. and its new leader is Craig Martindale, who helped establish a Baptist Student Union while a student at Kansas University. This should make all Baptists realize anew that cults can and do attract active Baptist Youth. In fact, my son attended a Southern Baptist church actively taking part in all groups for eighteen years before joining the Marines. He was invited to a bible study in a home and thus became "hooked" in this group.

Doris E. Estes  
712 New Street  
Radcliff, Ky 40160

## Mississippi Baptist activities

- Aug. 20 Associational Officers Training Clinic; Crossgates BC., Brandon; 6:30-9:30 p.m. (PD)
- Aug. 21 Associational Officers Training Clinic; FBC, Winona; 6:30-9:30 p.m. (PD)
- Aug. 25 Associational Officers Training Clinic; FBC, Columbia; 9 a.m.-12:30 p.m. (PD)

## "TO THE GLORY OF GOD"

August 26, 1984

## COLONIAL HILLS BAPTIST CHURCH SOUTHAVEN, MISSISSIPPI WILL DEDICATE THEIR NEW SANCTUARY

All members, former members and friends are invited. Dr. Earl Kelly to speak at 11:00 A.M. worship service and 2:00 P.M. dedication service.

Lunch will be served at the church.

Tommy Vinson, Pastor.

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# Jester Hairston coming to Jackson in September

Jester Hairston, choir director for Hollywood films, will be guest conductor of a 500 voice all-state chorus during a special event at the Jackson City Auditorium, Sept. 20.

"An Evening with Jester Hairston and his Music," will take place at 7:30 p.m., Sept. 20, featuring the choir which is being recruited from churches all across the state.

Hairston has been in Hollywood since 1936 when the Hall Johnson Choir sang the choral music for "Green Pastures." Since then, he has conducted his own professional choir in such films as "Carmen Jones," "Portrait of Jenny," and "Foxes of Harrow." He directed the choral music for "Lilies of the Field," and it was his voice as that of Sidney Poitier singing the theme song.

A graduate of Tufts University, Hairston has also played parts in "The Alamo," "Summer and Smoke," and "To Kill a Mockingbird."

Hairston will direct several choirs during the evening. Each choir will be performing Hairston's own compositions.

The choir of Mt. Helm Baptist Church, the oldest black congregation in Mississippi, the choir of Jackson State's University, the Mississippi Singing Churchmen, and the all-state choir, will all sing Hairston's works under his direction.

## Clyde Williams to retire

Clyde Williams, building superintendent for the Mississippi Baptist Convention Board's Jackson offices since 1968, will retire at the end of September. He was 65 in February.



Williams is hired and trained.

Williams retired from the Navy as a warrant officer after 20 years active service, including three years, nine months as a prisoner of war in Japan. He served in manpower analysis and job classification work for the Navy. He later served nine and a half years with the Mississippi State Employment Service as a supervising interviewer prior to joining the convention board staff.

Williams and his wife, Jean, have one daughter who lives in Brookhaven. The couple plan to enjoy his retirement and travel.

He grew up on farms in Attala and Montgomery counties. He attended Mississippi State University and the University of South Carolina.

Said Williams of his years with the Baptist Building, "It's been a wonderful place to work — the people, the atmosphere."

The congregation will also sing several selections that Hairston will teach that night.

The program will close with a rendition "Amen" written by Hairston. Souvenir copies of the song will be given to those attending.

Cost of the evening will be \$5 per person. For tickets, mail checks to the Church Music Department, Mississippi Baptist Convention Board, Box 530, Jackson, Miss. 39205, or phone 968-3800.

## O'Brien resigns to take Amarillo church's call

By J. B. Fowler

ALBUQUERQUE, N.M. (BP)—Chester O'Brien, executive director of the Baptist Convention of New Mexico, has resigned effective Dec. 31, to become an associate to Winfred Moore, pastor of First Church, Amarillo, Tex.

In reading his resignation to the convention's executive board July 16, O'Brien said: "Three times since 1958 our family has been associated with First Baptist Church, Amarillo. Carl Bates and the missions committee called us from First Baptist Church, Tucumcari, N.M., to begin the Paramount Baptist Church. Later, as director of missions for the Amarillo region, we were members at First Baptist Church. Winfred Moore was our pastor."

O'Brien, 59, said his duties at the Amarillo church will include leadership in church evangelism and ministries to the church's large senior citizen membership. Also, O'Brien will assist Moore in other areas of pastoral ministry.

When O'Brien leaves New Mexico on Dec. 31, he will conclude 10 years as the state's executive director. He began his ministry on Jan. 1, 1975, upon the retirement of R. Y. Bradford.

Following O'Brien's resignation, the executive board met to name a search committee to seek a suc-

cessor. Eugene Elder, pastor of First Baptist Church of Aztec, is chairman of the board. Calvin Partain, pastor of First Baptist Church of Gallup is president of the BCNM.

(J. B. Fowler edits the Baptist New Mexican.)

## Committee seeks O'Brien successor

ALBUQUERQUE, N.M. (BP)—The executive board of the Baptist Convention of New Mexico has elected a search committee to find a successor to Chester C. O'Brien who has resigned, effective December 31, to become associate pastor of First Baptist Church, Amarillo, Texas.

John Parrott, pastor of First Baptist Church in Las Cruces, is chairman. Other members are Calvin Partain, James Tidenberg, Darryl Rames, Don Wheat, Charles Price, and Eugene Elder.

The committee is seeking recommendations for a person to fill the position. Recommendations must be accompanied by resumes and current black and white photos. This information should be sent to Parrott at Box 427, Las Cruces, New Mexico, 88004.

The committee's next meeting is scheduled for August 31.

## Royal Service on cassette tape available free for the blind

Royal Service, magazine published by Woman's Missionary Union, SBC, is now available free on cassette tape for the blind and visually impaired. This free service began in July, 1984, and is to be continued through July of 1985.

Monthly tapes include all meeting content, articles, and features which are printed in Royal Service for that month. Also they include administrative helps to enable interested blind women to participate fully in a Baptist Women organization.

Separate daily devotional tapes contain scripture passages, missionary prayer calendar, and current prayer requests and answers from missionaries.

For the legally blind man, woman, or youth interested in missions education and involvement to be placed on this free mailing list, send name and address of the person to Royal Service for the Blind, Woman's Missionary Union, Box 530, Jackson, MS 39205.

Thursday, August 16, 1984

BAPTIST RECORD PAGE 5

## Carey BSU director goes to Mary Hardin-Baylor

Tom Hearon, Baptist Student Union director at William Carey College for the past four years, has resigned to become BSU director at the University of Mary Hardin-Baylor in Belton, Texas.

Carey has begun a search for a replacement for Hearon, whose resignation was effective Aug. 15.

"We have been in contact with Jerry Merriman (director of Mississippi Baptist Student Work) in Jackson and we are working to fill the position," said Woodrow Burt Jr., vice president for student development.

Hearon's wife, Bonnie, is assistant BSU director at the University of Southern Mississippi in Hattiesburg and eventually will be replaced also, Merriman said. Tom Hearon is an employee of Carey, Bonnie Hearon, an employee of the Convention Board.

Hearon came to William Carey in

August of 1980 from Twin Lakes Church in Jackson, where he was associate pastor for youth and music.

He served as a missionary journeyman in Buenos Aires, Argentina from 1973-75 before attending Southwestern Seminary in Fort Worth, Texas.

Hearon is a 1973 graduate of Mississippi College and received his master's degree in divinity from Southwestern in 1979.

Mrs. Hearon is a 1973 graduate of the University of Mary Hardin-Baylor and is a native of San Antonio, Texas. She received her master's in religious education from Southwestern Seminary in 1981 and worked in Carey's admissions office before becoming assistant director at USM in 1982. She was a therapist at the Fort Worth State School.

The Hearons have a daughter, Kimberly, who is 15 months old.

## Self will speak to singles on "Living Abundantly"

"Living Abundantly as a Single" is the theme of the state-wide fall Single Adult Conference sponsored by the



Self

Brentwood, Tenn.

Self is the consultant for Christian Life and Public Affairs for the Tennessee Baptist Convention. He is a frequent speaker at singles events, is the author of Men and Women in John's Gospel, and has written articles in numerous periodicals. He is also the author of the popular piece, "Living Abundantly As a Single." Registration will begin at 6 p.m.

Friday, Sept. 14, and the program will begin at 7 p.m. The conference will continue on Saturday morning at 8:30 a.m. and will conclude Saturday at 4 p.m. There will be three sets of seminars on Saturday which will feature persons who have expertise in the area of single adult work. Paul Jones, executive director-treasurer of the Christian Action Commission, will be leading three seminars on various aspects of singles' growth and maturity. Other leaders will provide time of challenge and instruction.

There is no cost for the conference, but out-of-town participants will be responsible for their meals and lodging.

Additional information may be secured by contacting the Christian Action Commission, Mississippi Baptist Convention, Box 530, Jackson, Miss. 39205, 968-3800, ext 3929.

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## Baptist Youth Night

Youth Night at the Mississippi Coliseum in Jackson featured (clockwise, from top left) Steven Nettles of Clinton, member, Parkway, Jackson; a drama group directed by Johnny Hyde; Tami Pace of Newton, a freshman at Delta State and member of Calvary, Newton, (Miss Pace and Steven Nettles were state music festival winners); Chuck Kelly, evangelism professor at New Orleans Seminary was featured speaker who told the group that "God appointed a worm" to teach Jonah, the prophet a lesson; Susan Banes of Canton, First, Canton; keyboard festival winner; Mary Jan Schaefer of Jackson, Forest Hill, Jackson, speaker's tourney winner; Perry Robinson leading a handbell choir; Faye Burgess, singer and pianist, who gave a special concert; and a 500 voice choir of volunteers from across the state. (Tim Nicholas photos).





## Green Valley Church constituted

The trustees of First Church, Pontotoc, are shown with the trustees of Green Valley Church, with Wayne Carter, chairman of the deacons of First Church, presenting the deed to the property to James Otis Murphree, Green Valley trustee. Julian W. Fagan III is pastor of First Church. R. B. Deline is the newly called pastor of Green Valley Church. Left to right: 1st row—James Otis Murphree, Wayne Carter, Bill Jackson, Jerry Bell. 2nd row—Harold Carter, Ottis Prewitt, Buddy Montgomery, Bill Ard, Mike Montgomery, Ed Foster. 3rd row—Arlis Bagwell, Lou Ramsey, Thurman Wood, Joel Hale, Kenneth Prewitt, Jimmy Munn.

## Book Reviews

**Holy Bible, King James Version; Holman Bible Publishers, Nashville; Read-to-Me Edition.**

This beautifully bound little Bible that catches the eye of children has the complete texts of the Old and New Testament, 44 Bible stories, 36 full-color illustrations, and special helps for parents and teachers of children under six. It is an illustrated edition for pre-school children, their parents, and their teachers.—DTM

**THE HALLELUJAH FACTOR, by Jack R. Taylor; Broadman Press, 1983; 184 pages; hardback, \$7.95.**

This is a practical book by a very popular author. Jack Taylor believes that "the church has suffered a theft of one of its most valuable treasures—namely, praise. . . . The devil has stolen praise." He believes that "praise is adoration of God that is vocal, audible, or visible."

The absence of praise has created a dull and stultifying atmosphere in most of our churches, the author believes. He calls on worship leaders—in particular, pastors and "praise directors" (ministers of music), to begin gently leading their churches into experiences of praise. He is aware that tradition is often the enemy of spiritual worship and calls on churches to examine the pattern of its worship. Taylor believes that there ought to be a joyful and grateful attitude of praise that characterizes every local congregation. It ought to be evident from the expressions on the people's faces, as well as the very atmosphere of the church. A church that praises the Lord, he believes, will be permeated with a sense of the majesty of God.

This book is certain to meet with mixed reactions. Some will think that Taylor is dealing not with the essence of worship but with the form of worship. Others will feel that he has put his finger on one of the primary reasons why many churches are not attracting new people.

A question that Taylor does not ad-

dress but demands addressing is what part cultural conditioning has to play in the form of worship. This is certainly a vital question. For instance, when studying the Old Testament form of worship does the word for praise that etymologically mean "to lift the hands" demand that our praise should be with uplifted hands? That doesn't translate from culture to culture any more than the New Testament commandment to "greet one another with a holy kiss" translates literally from the Oriental culture to ours. We would say, "Greet one another with a holy handshake."

There is much good in this book. The reader will be blessed by it even if he does not agree with all the conclusions or assumptions. The worship leader will want to ask himself, "Does our church genuinely praise the Lord?" This book will perhaps be helpful in his evaluation of his answer. Reviewed by Alan Day, pastor, First, McComb.

**THE ANALYZED BIBLE: MATTHEW; by G. Campbell Morgan; Baker Book House; 307 pages; paperback, \$6.95.**

This book is suitable for the layman and for pastors and is actually an expanded outline of the Gospel according to Matthew. Morgan is forever the preacher, and his arrangements and comments are homiletical in nature. Morgan does not concern himself with sources or theological purposes which motivated Matthew. His only concern is to interpret the Gospel as it stands. Morgan's approach is dispensational but is not so overpowering as to prevent one of a different eschatological persuasion from profiting by it.

The strength of this volume is the portrait of Jesus which emerges. The kingly Christ of Matthew's Gospel is indeed the Christ of Scripture, our Lord. He is the central character of Matthew's Gospel and, indeed, of all of Scripture.—Reviewed by Alan Day, pastor, First Church, McComb.

"There's only one way to start this story," Betty Dickson wrote. "Newspaper editor's wife has the living stew scared out of her." I laughed all the way through Betty's book, *As Only Mom Can Tell It*. In this particular story, the action took place in Tijuana, Mexico.

She and her husband, Tom, and their friend, Walter Webb, snapped some pictures of "a poor slum area." Straightaway three big Mexicans in a green, unmarked car tried to stop them; one pulled a gun. Tom pushed the accelerator to the floor and took off, but the green car followed. Visions of Tijuana jails danced in their heads. Traffic finally slowed them and they got caught.

The Dicksons' car had automatic windows. "Tom lowered both windows simultaneously. One big Mexican reached and jerked the lock up. Walter immediately relocked the car door even though the window was open." Betty said she wondered why Walter did that, but she was too scared to talk. Finally they understood that these men were policemen. One grabbed their camera and jerked the film out.

Back across the border, Betty wrote, "I've seen movies where men actually kissed American soil after returning from overseas. I felt that same compulsion."

Betty is always in the middle of the action. She's a diminutive dynamo—a do-er. She believes in "Give it the best you can—no matter what your situation." What tries her patience most is for someone to accept a responsibility and not do it to the best of his or her ability.

But then she has a right to that view. She's been giving every job her best since she started to work for *The Simpson County Times* at age 11, sweeping, filing mats, etcetera, before and after school. By 1979, the year that she and her husband celebrated their 30th birthdays, they bought their own newspaper, *The Magee Courier*.

And she believes that quality education will help young people give life their best. "We sell our young people short," she said. "Every parent who has a child in school should be taking an active interest in the schools."

Not only through her newspaper, but in numerous ways she has led in a drive for better education. She began the first Newspaper in Education Program among weeklies in Mississippi. In that, she works with elementary school teachers, sponsoring workshops, teaching youngsters to learn through the pages of their newspapers.

At the *Courier*, she has trained numerous interns headed for communications careers. The paper usually has one intern per summer. Last year, though, they had two. One worked without pay, in return for the training. One of her former proteges is director of public relations for the state department of public health. One got a Rotary fellowship in Australia and is editor of a television magazine in Memphis. One is in church-related public relations;

another is news editor, *The News Commercial* in Collins. And so on.

She has testified before legislative hearings to improve educational opportunities. She's one of a group called Citizens for Better Public Education. She studied to become a weekend tutor for students with learning disabilities.

## Diminutive dynamo

Through *The Magee Courier*, she and Tom have sponsored study for the American College Test. They actively recruit students for USM, their alma mater, and help them get scholarships and other financial assistance. While a student at USM, Betty was business manager for *The Student Printz*, newspaper, and editor of *The Southerner*, yearbook. In 1982, the university gave the Dicksons its Outstanding Service Award.

Their interests have included working with young people in First Baptist Church, Magee, including their own daughters, Beth and Lynn. Currently she is director of the high school youth department in Sunday School. He is director of the Adult II department. "All through their young lives, the youths need parental support—in the church, in the school, in the home, and at the same time need very strict discipline," Betty stressed. "Precious friends can help, but it is so much more wonderful if parents are there to help, too."

A few years ago she returned home from a conference at Ridgecrest, excited about Bible study, and led some workshops for Sunday School teachers. "I really enjoy teaching leaders to teach!" Her advice to Sunday School teachers—and members: "Get a good study Bible, with references." Her favorite: *Ryrie Study Bible*.

Another fruit of the Ridgecrest trip: She has taken youths of her church to Gulfshore for a January Bible Study retreat for three consecutive years. Last year, 40 went. "Gulfshore is a fantastic facility! Don't tell anybody else we do this in January. We like having it to ourselves!" She said that one hour on Sunday mornings is not enough Bible study for young people. "An isolated situation for in-depth study is effective. We are so busy entertaining young people we fail to teach them the Bible. And we don't give them credit for what they can learn. They

## Symposium '85

NEW ORLEANS—Symposium '85, an intense workshop on the total music program of the church, will be held Jan. 7-10, 1985, at New Orleans Seminary.

For more information and registration forms contact Al Washburn at 504-282-4455 or write to New Orleans Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126-4858.



Betty Dickson

have a tremendous capacity for learning and understanding the Bible."

Betty, daughter of Mr. and Mrs. Jack Patterson, grew up in Mendenhall, next door to the famous Mendenhall Hotel of the revolving tables, where she sometimes helped to shell peas on the back doorstep.

At age 12, while with the *Simpson County Times*, she attended her first National Federation of Press Women convention. It was in New Orleans and she remembers hearing Al Capp speak. This year, in Cleveland, Ohio, the NFPW recognized her as Mississippi Press Women's 1984 Woman of Achievement.

As a teenager, Betty wrote a column for teenagers. (One summer her newspaper lunch breaks were too long, she thought, so she spent them working as a waitress in a nearby cafe.)

She was first female editor of the *Mississippi Game and Fish* magazine. She's been news editor of the *George County Times* and advertising manager for the *Neshoba County Democrat*.

Her list of unfulfilled dreams? "Write a book . . . do more hiking in the mountains . . . see some plays in New York . . . see more of this country . . . go to Glacier National Park and watch the eagles gather there in the fall . . ." If she does that last one, I hope she writes about it, and that I can read it.

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# Baptist Record article jumps at young Hattiesburg mother

By Connie C. Johnson, Hattiesburg

On May 3, there appeared a small article in the Baptist Record with the caption "Typists Needed for Kenya." This article just seemed to jump from the pages at me. I read it on Thursday, Friday, Saturday and Sunday; always as I shared it with someone I would say, "If I were at a different stage in life I would like to do this."

I have two young sons, 8½ and 6½, so I was thinking about my full time "mother" status. This typing project would not leave my mind and on that Sunday night I talked with my pastor, Harry Lucenay, and he encouraged me to talk with Marjean Patterson and get more details. She and I talked on Monday and Tuesday and I was convinced I was supposed to go to Kenya.

All the plans and "obstacles" just seemed to fall smoothly into place. There was no doubt God was in control — husband and parents would take care of the children; friends at Temple Baptist Church gave generously of their money, love, prayers and enthusiasm; passport and visa were secured in record time.

On June 11, in Marjean Patterson's office, Mary Lee Burgeron, Mildred Whitfield, and I met for the first time. We were told that Joyce Ziegler and Fran Parker would be the other team members. We were on our way to Limuru, Kenya, a town in eastern Africa twenty miles outside Nairobi. There we would work at the Baptist Theological Seminary of East Africa, which is a branch of the main Seminary in Arusha, Tanzania.

The seminary did not have a library and we were to catalogue books to establish this library. Trained as a legal typist, I had no earthly idea what was involved with getting a book ready to appear for use on a library shelf. Again God was in control as he sent Joyce Ziegler, a trained librarian, with us.

Bonnie Turner, one of our missionaries in Limuru and also a trained librarian, coordinated the work efforts each day. With the lead-

ership of these two librarians, we catalogued about 2,500 books in two weeks.

A new library building was being constructed at Brackenhurst Baptist International Conference Center while we were in Limuru, but we did not get to see its completion. We pray that God will direct us back one day to see this and possibly give us another opportunity to help further in this pioneer library ministry. Since this wonderful mission trip, I have the greatest respect for librarians, especially church librarians who give freely of their time and talents that we as church members may have the opportunity to use these facilities.

Being raised in a Baptist, mission-minded family, and having a sister who has been both a home and foreign missionary (Mrs. Don (Barbaranne) Phlegar, Bangkok, Thailand), I thought I really had a "handle" on this missions business. You can only know by going to a mission field what special people God calls and uses in his work. Their love and support of God, his work, the Foreign Mission Board, the Southern Baptist people, and each other there on the field is a unique bond. Bonnie and Sam Turner; Vance and Cherry Kirkpatrick; Martha and Gordon Wiebe, retired volunteers from Houston, Tex.; Lavell Seats, professor at Midwestern Baptist Theological Seminary, Kansas City, who spent years in Africa — these and many more took us into their homes for meals, took us special places, and really "shared" Africa with us.

The Turners, who are home on furlough, were coordinators for the library typing project. We saw them give endless hours to help and direct us even though they left for the States only three days after we left. Bonnie Turner spent at least six hours a day in the library and then somehow took care of her family and got them packed and ready to move.

There was no job or problem we had that Sam Turner did not joyfully

try to work out. One night I watched him work on an IBM Correcting Selectric II typewriter which had suddenly begun to type in what looked like Swahili!

The local IBM maintenance man had labored hours before he was able to make it type what I wanted, so I thought there was no way a missionary in Africa could make this machine work correctly. Sam looked through the manual to the typewriter and hummed his usual song, "Cheer Up, My Brother," while he worked. After a coffee/tea break at 8:30 that night he came back into the library and in thirty minutes had it fixed, a total of about one hour spent on this. Being almost in a state of shock over this, I commented on his ability. One of the group looked up from her work and said, "Oh, we knew he could do it. We just had a prayer with our coffee and asked God to show him what to do."

I could share for at least five hours the experiences on my first trip outside Mississippi, but I will spare you and share one last thought that impressed me. Vance Kirkpatrick asked that we share with our churches that the missionaries are so proud to be Southern Baptists and a part of a program as the Foreign Mission Board. He said there are no other missionaries in the world who are taken care of like they are, through the support of the Cooperative Program.

The Baptist Record has been a part of my parents' home and now is a part of mine each week. It has always been special as I like to keep up with Baptist work throughout the state and people I have met in revivals, conferences, seminars, etc. Now it has an even more special place in my heart because through its pages I was given my first opportunity for mission service. I pray this is not the last mission field I can help in some way, but even more so I pray God can use the Baptist Record to touch other lives as we all are needed to be a part of the Bold Mission Thrust.

## N.O. grants degrees to eight from state

Eight Mississippians have received degrees from New Orleans Seminary, as part of the July segment of the spring graduating class. They were among 34 graduated this summer.

The eight are Thomas L. Bonds, Roxie native, master of divinity; Randall Broome, Sumrall, master of divinity; Claude Alton Mosley, Jr., Gulfport, associate of divinity in pastoral ministry; Christine E. Prine, Long Beach, master of religious education; Sammy Jones McDonald III, Terry, master of religious education; Samuel Arley Brannen, Meridian, master of religious education; Elizabeth Walker Bailey, Ripley native, master of religious education; Richard Edward Bray, native of

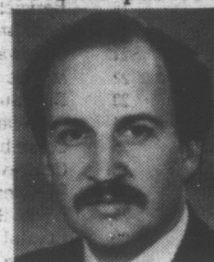
Charles M. (Chuck) Moody has returned to his native state as pastor at First Church, Morton. He was born in



Louisville, Miss. and his wife, Carol Stewart Moody, is from Gillsburg. Moody is a graduate of Mississippi College and New Orleans Seminary. He moved from

Moody Deltaville, Va., where he had been pastor of the Zoar Church since 1971. The Moodys' son, Steve, is a student at Mississippi College. Their other sons are Stewart, 12, and Charley, 9.

Phil S. Walker has resigned as pastor of First Church, Leakesville, to become pastor of First Church, Summit. Walker



was associate pastor in Summit in 1977-78 and will be returning as pastor. He and his wife, Jody, have two girls, Brittany, and Lori.

Walker

Ray Burks has resigned at Harrisburg Church, Tupelo, as director of the youth ministry, in order to begin work on a master of divinity degree from Southwestern Seminary, Fort Worth, Tex.

Barry Pounds has been called as minister of music and youth at Goodyear Church, Picayune. He goes from a similar position at Temple Church, Pascagoula.

Second Church, Tupelo, has called James A. Jeffreys as pastor. When he and his wife, Louise, and son, John Mark, moved into a new home in Colonial Estates, the church welcomed them with a reception and pounding.

Wayne Van Horn has resigned as pastor of Hebron Church, Montgomery County.

Kenny Hunt of Weir, has accepted the pastorate of Dry Creek Church, Winston County.

Floyd F. Higginbotham has resigned as pastor of Calvary Church, Batesville, after more than a six-



year ministry to accept the call as pastor of Pleasant Hill Church, Lincoln County. Higginbotham led the Calvary Church in the construction of a new pastor's home, remodeling

Higginbotham of worship and education facilities, increased mission giving, and the adoption of a five-year growth strategy. He has served for the past three years on the Mississippi Baptist Convention Board, and also as volunteer chaplain at South Panola Community Hospital.

Leo Lytle, student at New Orleans Seminary, has accepted the position of part-time minister of music and youth at New Zion Church, Walthall Association, effective Aug. 1. Harrell Shelton is the pastor.

Thomas Wayne Purser, Jr. has resigned as pastor of Smyrna Church, Copiah County, to accept the position



as full-time pastor of Hopewell Church, Copiah County. Purser was reared in Jackson. He and his wife, Tenia, and their 14-month-old son, Joshua Wayne, have moved into the parsonage at Hopewell.

First, Plantersville, has a new church secretary, Pam Booth, who is a former school teacher.

W. L. Owens has resigned as pastor of Oakland Church, Corinth, to accept the pastorate of Crawford Avenue Church, Augusta, Ga.

Ed Alexander has resigned the pastorate of Danville Church, Alcorn Association.

Bill Mason is new pastor of Doty Chapel Church, Lee County.

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Five from Mississippi catalogued books for a Baptist seminary library in Limuru, Kenya, during two weeks in June, while they stayed at Brackenhurst Baptist International Conference Center. Left to right are Mildred Whitfield, Joyce Ziegler, Mrs. and Mr. Sam Turner, missionaries, Fran Parker, Mary Lee Bergeron, and Connie Johnson.



# Church giving in Mississippi

## Information from 1983 Church Letters

### PER CAPITA GIVING TO CHURCH

RANK	CHURCH	ASSOCIATION	AMOUNT
1	Prentiss	Jeff Davis	\$905.37
2	Natchez First	Adams	890.56
3	Columbus First	Lowndes	832.22
4	Calvary Tupelo	Lee	821.33
5	Laurel First	Jones	787.42
6	Hattiesburg First	Lebanon	774.84
7	Jackson First	Hinds Madison	767.74
8	Poplarville First	Pearl River	726.60
9	Monticello	Lawrence	709.71
10	Pinelake	Rankin	709.61
11	Yazoo City First	Yazoo	654.71
12	Fairview	Lowndes	623.06
13	Colonial Heights	Hinds-Madison	618.43
14	Madison	Hinds-Madison	618.73
15	Alta Woods	Hinds-Madison	605.42
16	Tupelo First	Lee	576.81
17	Oxford First	Lafayette	567.92
18	McComb First	Pike	558.29
19	Canton First	Hinds-Madison	548.75
20	Biloxi First	Gulf Coast	547.52
21	Kosciusko First	Attala	540.83
22	Quitman First	Clarke	534.72
23	Calvary Jackson	Hinds-Madison	532.55
24	Broadmoor	Hinds-Madison	528.40
25	Vicksburg First	Warren	526.14
26	Columbia First	Marion	514.66
27	Calhoun City First	Calhoun	513.20
28	Greenville First	Washington	511.83
29	Leland First	Washington	506.58
30	Clinton First	Hinds-Madison	503.83
31	Amory First	Monroe	501.44
32	Tylertown	Walthall	497.11
33	Wiggins First	Gulf Coast	494.28
34	Tate Street	Alcorn	488.54
35	Hillcrest	Hinds-Madison	487.46
36	Morrison Heights	Hinds-Madison	486.69
37	New Albany First	Union Co	486.58
38	Bruce	Calhoun	483.56
39	Louisville First	Winston	483.19
40	Hernando	Northwest	480.19
41	Highland	Lauderdale	475.22
42	Grenada First	Grenada	474.71
43	Corinth First	Alcorn	474.55
44	Temple Hattiesburg	Lebanon	474.52
45	Winona First	Montgomery	474.41
46	Brandon First	Rankin	469.74
47	Meridian First	Lauderdale	467.02
48	Woodville	Mississippi	466.05
49	Main Street	Lebanon	462.65
50	Ellisville First	Jones	458.09
51	Cleveland First	Bolivar	457.21
52	Picayune First	Pearl River	445.43
53	Ripley First	Tippah	444.00
54	Eupora First	Webster	443.59
55	Mendenhall First	Simpson	438.91
56	Magee First	Simpson	437.77
57	Crossgates	Rankin	434.10
58	Poplar Springs D	Lauderdale	428.63
59	Waynesboro First	Wayne	428.60
60	Gulfport First	Gulf Coast	427.80
61	Oak Forest	Hinds-Madison	427.69
62	Parkway	Hinds-Madison	422.20
63	Union First	Newton	417.76
64	Carthage First	Leake	413.96
65	West Laurel	Jones	413.76
66	Pontotoc First	Pontotoc	409.94
67	Union	Pearl River	407.78
68	Woodville Height	Hinds-Madison	404.79
69	Harrisburg	Lee	401.92
70	Carterville	Lebanon	401.92
71	Pascagoula First	Jackson	401.00
72	Aberdeen First	Monroe	396.25
73	Bowmar Avenue	Warren	394.16
74	Briarwood Drive	Hinds-Madison	389.22
75	Newton First	Newton	386.41
76	Highland	Jones	379.66
77	Petal Harvey	Lebanon	379.61
78	Parkway	Adams	376.82
79	Crystal Springs	Copiah	372.79
80	McLaurin Heights	Rankin	367.92
81	Long Beach First	Gulf Coast	366.21
82	Centerville	Mississippi	364.45
83	Woodland Hills	Hinds-Madison	361.84
84	Horn Lake First	Northwest	357.88
85	Gautier First	Jackson	352.84
86	Daniel Memorial	Hinds Madison	350.72
87	Van Winkle	Hinds Madison	348.55
88	Oakhurst	Riverside	342.78
89	State Boulevard	Lauderdale	341.37
90	Woodlawn	Warren	336.75
91	Carriage Hills	Northwest	335.15
92	Grace Memorial	Gulf Coast	322.72
93	Colonial Hills	Northwest	317.93
94	Starkville First	Oktibbeha	316.77
95	Batesville First	Panola	310.02
96	Midway	Lauderdale	308.52
97	Rose Land Park	Pearl River	296.65
98	North Oxford	Lafayette	293.50
99	Holly Springs Fi	Marshall	263.72
100	Rawls Springs	Lebanon	257.33

### PER CAPITA COOPERATIVE PROGRAM GIVING

RANK	CHURCH	ASSOCIATION	AMOUNT
1	Immanual	Northwest	341.71
2	Lake Forest Chpl	Northwest	341.71
3	New Concord	Jasper	210.00
4	Center Ridge	Kemper	205.00
5	Prentiss	Jeff Davis	189.81
6	Yazoo City First	Yazoo	159.89
7	Columbus First	Lowndes	139.86
8	Leland First	Washington	129.86
9	Calvary	Winston	113.80
10	Grenada First	Grenada	109.82
11	Brandon First	Rankin	108.87
12	Wiggins First	Gulf Coast	103.82
13	Family	Lee	103.11
14	Calvary Tupelo	Lee	103.11
15	Corinth First	Alcorn	101.94
16	Enon	Winston	101.92
17	Winona First	Montgomery	101.66
18	Vicksburg First	Warren	97.82
19	Berwick	Mississippi	96.18
20	Broadmoor	Hinds-Madison	96.12
21	Goodwater	Lauderdale	93.72
22	Myrtle	Union Co.	91.92
23	Duncan	Bolivar	91.35
24	Cleveland First	Bolivar	91.04
25	Columbia First	Marion	89.77
26	Centerville	Mississippi	89.06
27	Immanuel	Adams	87.82
28	Woodville	Mississippi	87.13
29	Crystal Springs	Copiah	86.16
30	Rolling Fork Fir	Sharkey Issaq	85.48
31	Airport	Grenada	83.08
32	Hickory	Newton	80.85
33	Highland	Northwest	80.17
34	Crosby	Mississippi	79.16
35	Russell	Lauderdale	78.55
36	Fairview	Lowndes	78.40
37	Tupelo First	Lee	78.23
38	Quitman First	Clarke	77.08
39	Providence	Franklin	77.04
40	Amory First	Monroe	76.88
41	Waynesboro First	Wayne	76.77
42	Union	Pearl River	75.44
43	Alta Woods	Hinds-Madison	74.34
44	Washington	Adams	73.99
45	Mendenhall First	Simpson	73.72
46	Mont Rose	Clarke	73.66
47	Pace	Bolivar	72.95
48	Jackson First	Hinds Madison	72.86
49	Richton First	Perry	72.85
50	Meridian First	Lauderdale	72.65
51	Midway	Lauderdale	72.61
52	Skene	Bolivar	71.85
53	Victory Heights	Bolivar	71.85
54	Ripley First	Tippah	71.81
55	Laurel First	Jones	71.51
56	Newton First	Newton	71.36
57	Canton First	Hinds-Madison	71.22
58	McComb First	Pike	70.96
59	Hebron	Lauderdale	70.90
60	Hathorn	Jeff Davis	70.55
61	Pontotoc First	Pontotoc	70.43
62	Perkinson	Gulf Coast	70.04
63	Noxapater	Winston	69.73
64	New Hope	Marion	69.66
65	Roxie	Franklin	69.51
66	Aberdeen First	Monroe	69.24
67	Providence	Yazoo	69.17
68	Louisville First	Winston	68.50
69	Pelahatchie	Rankin	68.35
70	Tate Street	Alcorn	68.33
71	Lake Como	Jasper	67.56
72	Woodlawn	Warren	67.01
73	Union First	Newton	66.77
74	Hebron	Jones	66.24
75	Sand Hill	Greene	66.02
76	Union	Clarke	65.36
77	Poplarville First	Pearl River	65.20
78	Hattiesburg First	Lebanon	64.54
79	Old Town	Calhoun	64.50
80	Lyon	Riverside	64.00
81	Fords Creek	Pearl River	63.76
82	Toomsaba	Lauderdale	63.64
83	Ellisville First	Jones	63.42
84	New Hebron	Lawrence	63.40
85	Star	Rankin	63.27
86	Antioch	Jeff Davis	63.23
87	Sandy Hook	Marion	63.06
88	Tyro	Northwest	62.72
89	North Carrollton	Carroll	62.67
90	Calhoun City Fir	Calhoun	62.44
91	Cato	Rankin	62.35
92	Enterprise	Clarke	62.15
93	Immanuel	Bolivar	61.90
94	Marion First	Lauderdale	61.71
95	Second Avenue	Jones	61.60
96	New Albany First	Union Co	61.49
97	Picayune First	Pearl River	60.46
98	Hernando	Northwest	59.86
99	Briar Hill	Rankin	59.49
100	Terry First	Hinds Madison	59.47

### COOPERATIVE PROGRAM UNDESIGNATED GIVING

RANK	CHURCH	ASSOCIATION	AMOUNT
1	Jackson First	Hinds Madison	\$344,938
2	Broadmoor	Hinds-Madison	265,306
3	Columbus First	Lowndes	217,777
4	Yazoo City First	Yazoo	153,663
5	Brandon First	Rankin	148,283
6	Grenada First	Grenada	133,106
7	Vicksburg First	Warren	126,396
8	Alta Woods	Hinds-Madison	123,334
9	Calvary Tupelo	Lee	119,000
10	Columbia First	Marion	117,608
11	Fairview	Lowndes	105,294
12	Meridian First	Lauderdale	101,354
13	Prentiss	Jeff Davis	100,660
14	Gulfport First	Gulf Coast	94,277
15	McComb First	Pike	90,839
16	Colonial Heights	Hinds-Madison	90,321
17	Crystal Springs	Copiah	88,145
18	Hattiesburg First	Lebanon	87,006
19	Harrisburg	Lee	86,984
20	Greenville First	Washington	86,453
21	Laurel First	Jones	86,250
22	Morrison Heights	Hinds-Madison	85,872
23	Woodlawn	Warren	85,247
24	Temple Hattiesburg	Lebanon	84,111
25	Tupelo First	Lee	78,000
26	Cleveland First	Bolivar	73,020
27	Oak Forest	Hinds-Madison	71,199
28	Amory First	Monroe	69,580
29	Pontotoc First	Pontotoc	69,375
30	Wiggins First	Gulf Coast	68,835
31	Van Winkle	Hinds Madison	68,162
32	Clinton First	Hinds-Madison	67,850
33	Winona First	Montgomery	67,447
34	Leland First	Washington	67,012
35	Biloxi First	Gulf Coast	66,345
36	Poplar Springs D	Lauderdale	63,950
37	New Albany First	Union Co	63,461
38	Corinth First	Alcorn	62,900
39	Louisville First	Winston	61,793
40	Picayune First	Pearl River	61,005
41	Parkway	Hinds Madison	59,221
42	Daniel Memorial	Hinds Madison	58,191
43	Union	Pearl River	56,807
44	Main Street	Lebanon	56,344
45	Starkville First	Oktibbeha	54,000
46	Pascagoula First	Jackson	53,405
47	Oxford First	Lafayette	53,370
48	Bowmar Avenue	Warren	52,661
49	Quitman First	Clarke	52,497
50	Newton First	Newton	52,308
51	Parkway	Adams	51,962
52	Mendenhall First	Simpson	51,757
53	Midway	Lauderdale	51,120
54	Aberdeen First	Monroe	50,343
55	Waynesboro First	Wayne	49,058
56	Canton First	Hinds-Madison	48,431
57	Batesville First	Panola	48,149
58	Kosciusko First	Attala	47,896
59	Woodville Height	Hinds-Madison	46,583
60	Magee First	Simpson	46,340
61	Horn Lake First	Northwest	46,288
62	Long Beach First	Gulf Coast	45,206
63	Highland	Jones	44,960
64	Tate Street	Alcorn	44,281
65	West Jackson Str	Lee	44,039
66	Gautier First	Jackson	43,016
67	Holly Spring Fi	Marshall	42,116
68	McLaurin Heights	Rankin	41,874
69	Grace Memorial	Gulf Coast	41,657
70	Ripley First	Tippah	40,577
71	Hillcrest	Hinds-Madison	40,276
72	Petal Harvey	Lebanon	40,108
73	Bruce	Calhoun	39,853
74	Calhoun City Fir	Calhoun	39,589
75	Colonial Hills	Northwest	39,160
76	Highland	Lauderdale	39,000
77	Oakhurst	Riverside	38,933
78	Union First	Newton	38,528
79	State Boulevard	Lauderdale	38,080
80	West Laurel	Jones	37,659
81	Madison	Hinds-Madison	36,887
82	Crossgates	Rankin	36,674
83	Hernando	Northwest	36,557
84	Rose Land Park	Pearl River	36,100
85	Natchez First	Adams	35,900
86	Carriage Hills	Northwest	34,850
87	Carterville	Lebanon	34,071
88	Poplarville Firs	Pearl River	33,583
89	Briarwood Drive	Hinds Madison	32,744
90	Centerville	Mississippi	31,797
91	North Oxford	Lafayette	31,164
92	Calvary Jackson	Hinds-Madison	30,808
93	Rawls Springs	Lebanon	30,149
94	Monticello	Lawrence	30,076
95	Eupora First	Webster	30,009
96	Ellisville First	Jones	30,000
97	Woodland Hills	Hinds-Madison	29,792
98	Carthage First	Leake	29,731
99	Pinelake	Rankin	29,618
100	Tylertown	Walthall	29,416
101	Woodville	Mississippi	29,366



## Devotional

## The Christian home

By Hueston Adkins, pastor, First, Mendenhall  
Ephesians 5:21-6:4

Wayne Grant, M.D., states in his book, *Growing Parent Growing Children*, that the greatest gift parent can give to their children is a good marriage. John C. Howell in his book, *Equality and Submission in Marriage*, states that good marriages are produced through right relations between the husband and wife. Paul, in Ephesians 5:21 through 6:4, gives the right relations not only between husband and wife, but also between parents and children and children and parents.

The key to right relations is found in the text in which Paul says "Submit to one another out of reverence for Christ." Kenneth Wuest interprets submit as "the opposite of self-assertion, the opposite of an independent, autocratic spirit. It is the desire to get along with one another, being satisfied with less than one's due, a sweet reasonableness of attitude."

W. Curtis Vaughan amplifies this definition when he says that it "denotes that attitude of reciprocal deference that becomes and marks out those who are filled with the Spirit. It is opposite to rudeness, haughtiness, selfish preference for one's own opinions, and stubborn insistence on one's own rights." John C. Howell translates it as "voluntary yieldedness in love." He states that yieldedness is to be expressed by each family member toward the other, not just by wife to the husband.

The proper relations between family members is set forth in Ephesians 5:21-6:4.

I. The husband is to love his wife as Christ loved the church, as he loves his own body (vv. 25-31, 33).

II. The wife is to submit herself to her own husband as to the Lord (vv. 22-24).

III. Parents are to respect, direct and train their children in the ways of the Lord (6:4).

IV. Children are to respect and obey their parents (6:1-3).

As parents relate to each other in "voluntary yieldedness in love," they will become an example to their household of submission to the lordship of Christ in their own lives. It is no accident that Paul gives these instructions to members of the home immediately following the command, "... Be ye filled with the Holy Spirit." Paul knew that the only way the husband could properly relate to his wife was to be controlled by the Holy Spirit.

Conversely Paul knew that the only way the wife could be submitted to her husband was to be controlled by the Holy Spirit. Paul knew that the only way parents could relate to their children in love and respect would be for them to be controlled by the Holy Spirit. In like manner he knew that the only way the children would be able to relate to their parents with honor and respect would be for them to be controlled by the Holy Spirit.

God's proven plan for the family works! I encourage you to strengthen your family relations through the use of his plan.



MISSISSIPPI NATIVE DOROTHA (DOT) Lott, missionary to Brazil, is shown receiving her 20-year service pin from fellow missionary Edgar Halllock during the recent annual South Brazil Mission meeting. A native of Sumrall, Miss Lott serves as a youth worker in the Brazilian state of Goias.

Paul and Marjie Thibodeaux, missionaries to Europe from Mississippi, will be living at the following address until time for their first furlough: Pacassistrasse 56, A-1130, Vienna, Austria.

James and Guinevere Young, missionaries to Bangladesh, have arrived in the States for furlough (address: 1625 Easy St., Yazoo City, Miss. 39194). He is a native of Thomastown, and she is from Kosciusko.

Joy Moses, daughter of Mr. and Mrs. Edmond B. Moses Jr., missionaries to Bophuthatswana, married Glenn Thomas on June 29 in South Africa. Her parents may be addressed at 1242 Irving St., Queenswood, Exit 2, Pretoria 0186, Republic of South Africa. He is a native of Orlando, Fla. The former Mary Ann Pugh of Mississippi, she was born in Columbus.

Kathy Butts, journeyman to Zimbabwe, has completed her two-year term of service as a secretary/bookkeeper in Harare and returned to the States (address: Rt. 2, Box 233-A, Raymond, Miss. 39154).

Robin Ficklin, journeyman to Japan, has completed her two-year term of service as an English conversation teacher in Tokyo and returned to the States (address: 4159 Mimoza Hill Lane, Bartlett, Tenn. 38134). Born in Jefferson City, Mo., she has worked for the National Aeronautics and Space Administration at MUW.

Monica Powell, journeyman to Korea, has completed her two-year term of service as an elementary teacher in Taejon and returned to Mississippi.

Slayden (Marshall): Aug. 17-19; James and Gwen Young, native Mississippians, now missionaries to Bangladesh, speakers; Fri. and Sat. at 7:30 p.m.; Sun. 11 a.m. and 6:30 p.m. covered dish dinner at noon on Sun.; Lee Castle, pastor.

Mt. Zion (Clarke): Aug. 19-24; Charles Melton, director of missions, Newton County, guest speaker; Ferrell Morris, pastor; Sun. at 11 a.m. and 6 p.m.; during week at 7 p.m.

First, Brandon: Aug. 19-24; two morning services, at 8:30 a.m. and 11 a.m., and one evening service, 7 p.m. on Aug. 19; Mon.-Fri., 7:30 p.m.; preaching evangelist, Jerry Gipson from Jackson, Ala.; music evangelist Jerry Swimmer from Tupelo; Robert H. Jackson, pastor.

East Union, Magnolia (Pike): Aug. 19-24; homecoming on the 19th; Sun. at 11 a.m. and 7 p.m.; Mon.-Fri. at 7:30 p.m.; Hugh Martin of Philadelphia, evangelist; Dale Wilson, pastor.

McCool Church, McCool: Spirit-filled life conference; Aug. 17 and 18; 12:45 to 5:15 and 7 to 9 p.m.; Gerald Harris, pastor, Colonial Heights, Jackson, keynote speaker; additional speakers, Steve Delony, L. J. Brewer, Joe Blackwell, Rick Nauck; Mike Howell, pastor.

## Baptists start film library

NAZARETH, Israel—Baptists in Israel have set up a Christian film ministry, making films, cassettes and video tapes available at a nominal rental fee to local churches and institutions.

The film library, at the Nazareth Baptist School, has 42 Bible-based 16mm films and seven full-length feature films and video tapes. This is the first such library system in Israel open to all denominations, according to Ray Register, Southern Baptist Foreign Mission Board representative who directs the ministry.

## Homecomings

New Haven Church, Ford Road, Terry: Aug. 26; homecoming; M. T. McGregor, member of Raymond Church and retired director of missions, Southwest Baptist Association, Arkansas, guest speaker at the 11 a.m. service; lunch served at the church; fellowship and special gospel music in the afternoon; Marshall Killcrease, pastor.

Gillsburg: homecoming; Aug. 26; Sunday School at 10; morning worship at 11; James L. Heflin, associate professor of preaching at New Orleans Seminary; old-fashioned dinner on the ground; hymn singing at 1:30 p.m.; Tom Killgore, pastor.

Arkadelphia, Lauderdale: Aug. 19; guest speaker, Bill Lord, a former pastor; dinner in new fellowship hall, dedication service for the hall with singing by "the Arkadelphians," gospel group. No evening service. John W. Vaughn, pastor.

Bethany (Jasper): Aug. 19-24; homecoming Aug. 19, with Sunday School at 10 a.m., morning service at 11, lunch at the church, and afternoon service at 1; Eddie Davison, former pastor, to bring the homecoming message at 11; Mon.-Fri. revival services at 7 p.m.; Joel Eavenson of Magee, evangelist; Walter Johnson, pastor.

Lakeview, Leland: Aug. 19-24; at 7 a.m., 11 a.m. and 7 p.m.; guest evangelist, Truman Scarborough, pastor of East Philadelphia Church, Philadelphia; guest music director, Mike Harland, Parkview Church, Greenville; Paul Blanchard, pastor.

Twin Lakes Church, Jackson (Madison County): Aug. 19-22; Philips McCarty, pastor; topic of each sermon: "If I Had Only One Sermon To Preach..."; evangelists — Sun. at 10:30 a.m., J. W. Brister, director of missions, Hinds-Madison Association; Mon. night at 7, Paul Stevens, Ridgecrest Church, Jackson; Tues. night at 7, James Richardson, First, Madison; Wed. night at 7, Paul Jones, Jackson, director, Christian Action Commission; Sun. night at 7, worship service through music, led by Richard Joiner, who will also conduct music for the entire revival.

Rock Hill (Rankin): Aug. 26-31; lunch served at the church Aug. 26; Sonny Adkins, Newhebron, evangelist; Tim Canterbury, music director at Rock Hill, leading the music; James Smith, pastor; services at 11 a.m. and 7 p.m. on Sun.; at 7:30 p.m. during the week.

Jerusalem (Attala): homecoming held Aug. 12; revival Aug. 12-17; weekday 7:30 p.m.; Wayne Hudson of Lexington and New Orleans, evangelist; Sammy Ray, pastor; special music by The Gospel-Aires and other local talent.

Union (Rankin): Aug. 19-24; regular services and dinner on the grounds Sun.; 7:30 p.m. during the week; Wilson Winstead, evangelist; Perry Simpson, pastor.

Cascilla Church, Cascilla: Aug. 20-26; 7 p.m., nightly; 10:50 a.m., Sun., Aug. 26. Clyde Gordon, evangelist; Gary Lewis, music evangelist; Russell Livers, pastor.

Andrew Chapel, Brandon: Aug. 24-26; Fri. and Sat. nights at 7:30; Sun. at 11 a.m., followed by lunch at the church; evangelist, Barry Corbett, pastor, Pelahatchie Church; music under direction of Doug Warren, pastor of Andrew Chapel.

Pine Grove, (Tippah): Aug. 19-24; summer Bible conference; 10:55 a.m. and 6:30 p.m. Sun. and 7:30 p.m. Mon.-Fri.; Theme: "The Church as Family"; Speakers: Aug. 19 (a.m.), Chuck Hampton, Pine Grove pastor, "The Church as Family"; Aug. 19 (p.m.), Ray Glover, "The Church Family and Encouragement"; Aug. 20, Tommy Vinson, "The Church Family Gatherings"; Aug. 21, Joe McKeever, "The Church Family and Conflict"; Aug. 22, David Grisham, "The Church Family and Burden Bearing"; Aug. 23, James Travis, "The Church Family and Gifts"; Aug. 24, Rex Yancey, "The Church Family and Visitation"; music director, Randy Wood of First Church, Verona; pianist, Jean Bullock of Pine Grove.

First, Lyman: Aug. 19-24; Sun. at 11 a.m. and 7 p.m.; Mon.-Fri. at 7:30 p.m.; guest preacher, Robert Dunn, Monticello; guest song leader, Jim Lott, Pearl; Argile Smith, pastor.

Southside, Jackson: Aug. 17-19; services at 7 p.m.; Leo Humphrey of New Orleans, street evangelist in the French Quarter, preaching; Ray Mears, Monroe, La., who has worked with Humphrey in the French Quarter and is a guitarist, directing the music; Donald N. Bozeman, pastor. (Humphrey began his street ministry with Arthur Blessitt on the Sunset Strip in Hollywood. In New Orleans he works with drug addicts, runaways, and others. In recent years his ministry has expanded to the marketplaces of cities in many countries.)

Bond Church, Bond: Aug. 19-22; Micky Bonner, Houston, Tex., evangelist; music under direction of Gerald Simmons; services at 11 a.m. on Sun.; 7:30 nightly; lunch served at the church on Sun.; Don Silkwood, pastor.

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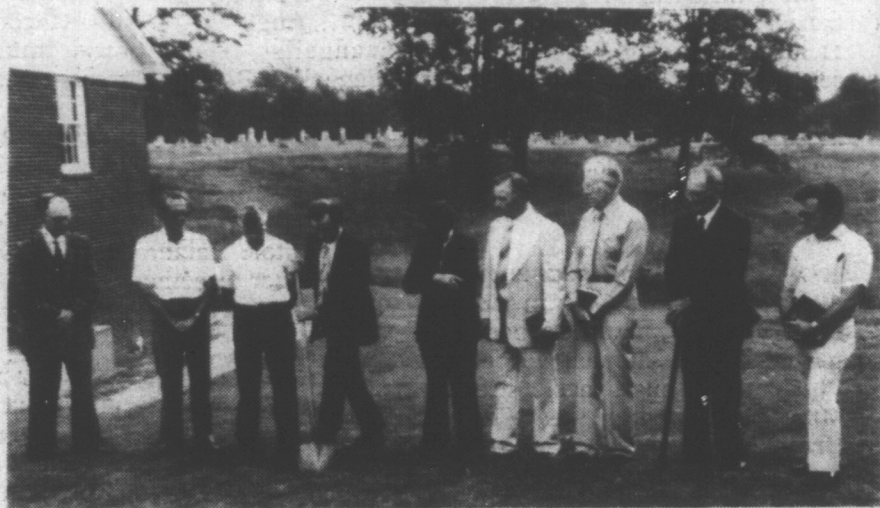
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# - Just for the Record -



ELLISTOWN CHURCH, UNION COUNTY recently broke ground for a 6,800-square-foot education and fellowship building. The facility will consist of eleven classrooms, kitchen, and dining space for over 200. Construction is now well underway.

Participating in groundbreaking ceremonies were five members of the Building Committee, pastor, and the four living members of the Building Committee who led in the construction of the present building, built in 1968.

Left to right: Kermit Coker; J. W. Dugger; William Lee Pannell; Neil Roberts, chairman; Ray Jernigan, pastor; E. V. Humphreys; Glen Millican; Earl Hutcheson; and Ken Briggs.

The church used the "Together We Build" campaign to raise funds. The 368-member congregation gave and pledged a total of more than \$193,000 to be paid over a three-year period.



GA's of CALVARY CHURCH, Oak Grove Community, Hattiesburg, had a candlelight recognition service recently. The girls wore red skirts with white blouses and carried red carnations. Left to right (first row) Sally Hobson, Mandy Bateman, Tina Bennett, Melinda Bramblett, and Emily Hasty, (middle row) Jenny Lott, Janie Davis, Rebecca Campbell (back row) Lori Hobson, Windy Ward, and Tara Osborn. The pastor is Ricky Johnston.



WHEN GA's of ANTIOCH CHURCH, COLUMBUS, had a recognition service, they used an island theme. The girls are, 1 to 4 on front row: Christy Harris, Stephanie Whaley, Jill Harrington, Lauren Brown. 2nd row: Alison Brown, Jennifer Harrington, Amy Pace, Tara Mayo. 3rd row: Joy Hines, GA director, Michelle Barrentine, Dione Wood, Barbara Hollowell, GA co-leader, Laura Lowe, Diane Brown, GA leader, Angela Chism.

Twenty-three girls and leaders from Bolivar Association attended the National Acteens Convention in Fort Worth. Churches represented were Calvary Baptist, Cleveland; First Baptist, Boyle; First Baptist, Rosedale, Shaw Baptist; Trinity Baptist, Rosedale; and Yale Street Baptist, Cleveland. The Bolivar Association delegation included fifteen queens and one queen with scepter.

Pine Grove Church, Collinsville will hold Vacation Bible School Aug. 20-24 between the hours of 8:30 and 11:30 a.m. Theme for this event will be "Jesus Is My Answer," a study of Jesus' answers to many puzzling questions of life. Anyone needing transportation should call 737-5296, said Curtis Dyer, Jr., pastor.



STRAYHORN CHURCH, NORTHWEST ASSOCIATION, broke ground July 1, to build a new pastorium. Building Committee members are, left to right, R. R. Montgomery, chairman, Jack Houston, J. T. Jones, and, not pictured, Ben Ashe. The church, organized in 1884, will be celebrating its centennial this year with Harvest Day on Oct. 7, special services and dinner on the ground. Ken Pegram is interim pastor.



FIRST CHURCH, OLIVE BRANCH, recently honored Girls in Action with a parent-daughter banquet. Seventeen girls received badges to show completion of various activities of mission work and mission study. Girls made trips to the Sun Rise home and took gifts to the Rolling Hills Apartments to visit older people, and promoted home and foreign mission offerings in their own church. Mrs. Patsy Smith and Mrs. Judy Sturgeon are G.A. leaders and Mrs. Katherine Nelms is WMU director. P. J. Scott is pastor.



"HIS WITNESSES," youth choir of Parkway Church, Natchez, departed July 27 on a ten-day tour. This year's tour included Atlanta, Ga.; Washington, D.C.; Gretna, Va.; and Greenville, S.C., where they spent four days at a Christian retreat in the Smokies. They took an afternoon trip to Bryson, N.C., where they took a whitewater rafting trip. While on tour, the choir performed the musical "Jesus Never Fails" for churches and youth groups before returning to Natchez for their home concert on July 29. Among the adults accompanying the choir were Gerald Buckley, pastor; Buddy Casey, minister of music; and Rick Axtell, minister of activities.



CLIFF TEMPLE, NATCHEZ, held a recognition service for its Acteens on July 15. William G. Dowdy is pastor. This was the first recognition service since 1970 for queens in Cliff Temple. The theme was "Time for His Crown." Left to right: Wandra Hinson, Acteens leader; Tabatha Jones, Queen; Betha Hawes, Queen; Kelli Britt, Queen; Melissa Hinson, Queen; Dana Hill, Queen; Missey Breland, Queen; Shelia Huff, assistant leader, and Jan Simmons, assistant leader.

## Names in the News

Doyle Cooper, native of Tupelo, has accepted a position as director of Sonlight Ministries, a Christian literature

(Bibles, books and tracts) distribution and evangelistic outreach organization in Tupelo. He may be contacted for speaking engagements or revivals at Route 1, Box 318, Tupelo, Miss. 38801, or by phone at 601-842-4480. Cooper is a June graduate of Union University, Jackson, Tenn., with a major in religion and minor in psychology. He was graduated from Southern Baptist College, Walnut Ridge, Ark., in 1982, with special distinction, and with a 4 pt. grade average.

Self Creek Church, Oktibbeha County, honored Mel Hawkins at a covered dish supper Aug. 5. He had been interim pastor for six weeks and will be returning to Baylor University as a senior. Later he plans to attend the seminary. There were four who came by letter and several rededications during his leadership at Self Creek.

Danny Holland has resigned as pastor of Lakeland Church, Mantachie, Itawamba County. He is available for supply or interim work and may be contacted at 1319 Erin St., Tupelo, MS 38801 (phone 844-7735).

James Roe Tidwell was ordained to the ministry on Aug. 12 at North Greenwood Church, Greenwood. Walter Yeldell, pastor, delivered the charge to the candidate. Randall S. Poss preached the ordination message. Karen Malley presented special music. Tidwell has entered New Orleans Seminary.

The world is not going to be converted on a human plan. — J. B. Gambrell

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# Measured by the Word

By Bobby Lee, Tupelo  
II King 22:1a, 10-13, 15-16; 23:2-3

**The reign of Josiah.** Josiah, Manasseh's successor to the throne in Judah, was a good king who served the Lord faithfully during his reign. He became king when he was eight years old and ruled for 31 years in Jerusalem. It's hard to imagine an eight-year-old boy ruling over a great nation.

In the eighteenth year of his reign, Josiah prepared to repair the Temple in Jerusalem. The king sent an official to high priest, Hilkiah, to instruct him to assess the silver in the offering chest. The money in the temple was to be used to pay wages to workmen and masons repairing the temple. With the passing of time, the temple had undergone many defacements under godless kings such as Ahaz, Manasseh, and Amnon.

During Josiah's repair of the temple, the book of the law was found and the good news was passed to the king. The king was told also that the money gathered from the temple had been used to pay workmen and supervisors responsible for repairing the temple.

Josiah eagerly heard the book of the law read. He then sent his religious advisors to inquire before the Lord concerning the extent of the guilt Josiah and the people incurred because of their transgression of the law contained in the newly discovered

book. For centuries, Josiah's forefathers had broken the law. He knew that God was displeased. Josiah's advisors went to see Huldah, a woman in Jerusalem known for her prophetic gifts.

Her response was a blending of judgment with mercy. She announced that, in the near future, impending chastisements would overtake the city and its residents. That was the bad news! The good news was that king Josiah would be spared this tragedy during his reign because of his faith in the Lord and his penitential zeal.

Josiah's first act of reform was to expose the people to the Word of God. He gathered all of the political and religious leaders of Jerusalem and Judah in the temple and read to them the book of the law which had been discovered in the temple. On completing the reading, Josiah made covenant between the people and God. The king and the people made a solemn promise to obey the Lord always and to do everything the book commanded. The renewed covenant was ratified by the people.

In order to fulfill his covenant vow, Josiah set out to purify Judah's worship. All vestiges of Baal worship were removed from the temple and burned outside of Jerusalem. The heathen priests, appointed by the

previous kings of Israel to burn incense in the shrines were removed. The shameful idol of Asherah was removed from the temple. The houses of male prostitution around the temple were destroyed.

Israelite priests, who lived in other cities were brought back to Jerusalem. The altar in the valley of the sons of Hinnom, previously used for human sacrifice to Molech, was rendered useless. Shrines and altars throughout the land were demolished. Graves of idolatrous worshippers were moved. The priests of the heathen shrines were executed on their own altars. After completing the bloody reform, Josiah returned to Jerusalem.

King Josiah then issued orders for his people to observe the Passover according to the teachings of the book of the law.

Josiah proceeded to eliminate occult religion in the land of Judah. So thorough was his compliance with the law of Moses that Josiah excelled all kings in Israel and Judah, even Hezekiah. While Hezekiah excelled in trusting the Lord, Josiah excelled in devotion to the law of Moses. After a long and illustrious reign, Josiah was tragically slain in battle at Megiddo and was buried in Jerusalem.

## Life and Work

# The warfare of Christians

By Charles E. Myers, Jackson  
Ephesians 6:10-20

Many people feel that once one becomes a Christian his battles with Satan and evil are all over. This is the same kind of reasoning that says after Jesus was tempted three times in the wilderness following his baptism, the devil left him alone. The truth is that Satan never leaves us alone. In every church I have served I have seen some of the finest people in those churches destroyed by sin. Many of these were people that I would have staked my life on their Christian experience. This is not to condemn these people, it is just to remind us that none of us is free from temptation and none is absolutely safe. The scripture warns us by saying, "He that thinketh he standeth, let him take heed lest he fall."

Paul tells us the Christian is in a constant war with Satan, and it's a fight to the finish. We are never allowed the luxury of resting for a while. The battle is constant. Knowing this, one needs to stay on the alert and in a constant state of readiness. Paul speaks of the whole armor of God. He uses the term of a soldier, but he reminds us this is a figurative term because our battle is not with other soldiers but with the ruler of darkness and sin. It is a spiritual warfare. Therefore, we need to take up the whole armor of God because we need it all. Then Paul names certain things that go into the make up of that armor and urges us to pay close attention to these elements.

He begins with truth. For one to resist Satan it is absolutely essential

that he be identified with truth. Satan is the father of all lies and when we are untruthful we join sides with Satan. A dishonest person will quickly move to other sins, because all sin has dishonesty in it. In dealing with people I have found that one of the things you cannot deal with is dishonesty and that basic in every type of conflict is a dishonest person. It is no wonder Paul began his advice to the Christian soldiers by telling him to be honest.

Then he tells us to practice righteousness. We need to make sure what we do is right. Far too often we do what is expedient or what we say "everyone else is doing," and wonder why we end up in trouble. There is no substitute for righteousness.

Our feet are to be shod with a gospel of peace. We are to walk in the way of peace. This does not mean we are to be weak and afraid, but rather to be strong and with a sweet spirit avoid strife. When a person is always angry and always at odds with other people, he is always in sin. When we fuss and fight with one another, Satan has us just where he wants us. We have joined his side no matter how piously we defend our actions.

God is a God of peace because he is a God of love. To be Christian is to be like God. In order to walk like this, one needs to carry a shield of faith. He needs an implicit trust in God. And he needs an assurance in his heart that he belongs to God as a result of an experience of salvation. Because of this he knows Satan can

do nothing to him and he needs not fear him or be intimidated by his presence.

All of these qualities Paul mentions are defensive weapons, ones that will protect from Satan. Then Paul tells us to take up a sword in order to attack. The sword is the word of God. The Psalmist said, "Thy word have I hid in my heart that I might not sin against thee." The child of God who feeds on scripture will not be conquered by sin, but rather will conquer Satan. One of Satan's first moves in seeking to destroy a person is to get that person to neglect his Bible. He sees to it that that person is "too busy" or "just can't understand," or becomes argumentative about the scripture. For Satan knows that one who neglects his Bible becomes an unarmed warrior and one easy to conquer.

Paul closes his admonition by encouraging us to pray, to be in constant communication with God who will keep us from falling or losing the battle. When a person falls into sin of any kind, he is out of contact with God. He may not realize this, he may even pride himself on being a "good Christian." But no one who is in close contact with God can be led into sin of any kind. With that kind of power available, isn't it foolish for us to walk off into sin, surrendering to Satan? Our need is to be aware of our situation and avail ourselves of all the help God provides for our constant battle with Satan.

# Living in light of Christ's return

By Vernon L. Sikes, Yazoo City  
2 Peter 3:1-18

One of Peter's major concerns was the heretics' denial of the second coming of Jesus. In fact, this was a concern of many of the early Christians because although they looked forward to an early return of Christ, it did not occur. As a result, problems of discouragement and doubt developed. The heretics drew their strength from this uncertainty. Peter felt an urgency to address this issue.

## I. Denial of his coming (3:1-7)

Peter began this section of his letter by being very complimentary toward the Christians. He referred to their "sincere mind" (v. 1), meaning that they weren't contaminated by the heretics of whom he spoke in chapter two. In his laudatory approach, Peter obviously followed the belief that advice is swallowed more easily if taken with honey.

The scoffers were saying that the second coming was a farce. Too much time had passed since the promise was made and, therefore, it would probably never happen. This growing belief was of much concern to Peter.

Too, the false teachers were saying that the world had been as it was then for generations. "For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation" (v. 4). In their eyes, the world was stable. There was no room for divine change in a stable world. Their view was a near-sighted one in that they couldn't see beyond the present order and understand that one day God would shatter their "orderly" world.

In vv. 5-7, Peter explained that God was the one who had created the earth. It was he who deluged the earth earlier in his judgment. It was he who was still working in the world and who would one day judge the world again, this time by fire. "... the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men" (v. 7).

## II. Assurance of his coming (3:8-10)

One of the reasons for the false information that the false prophets were spreading was that God didn't follow their timetable. To them, the big moment had not occurred in their lifetime, therefore, it must have been a big hoax.

Peter reminded the Christians that time to God was not as they conceived it. A day was the same as a thousand years in his mind. By thinking that Christ would return during their lifetime, their patience grew thin as they aged and still there was no return.

Why would God cause them to

## Off the Record

Christopher, grandson of Mr. and Mrs. Mike Montgomery, First Baptist Church, Pontotoc, was shopping with his grandmother one day in the Gizmo and he suddenly looked up and saw figures for a nativity scene. He said, "Look, Gan-Mama, a God family!"

wait? Why would he delay his judgment? By delaying the Day of Judgment, God is extending mercy to mankind. He "... is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (v. 9). But Peter says not to be misled into thinking that the day will never come because it will come when men least expect it (v. 10) and this present world will cease to exist—despite its mistaken stability.

## III. Living for his coming (3:11-18)

Judgment by fire provided quite a motivation for righteous living. If that is going to happen to this world, Peter asked what sort of persons we should be as we wait.

There will be a new heaven and a new earth which will be the home of righteousness. If we are to be fit residents of that new world, Christians must seek to be fit inhabitants. It has been said that if one isn't comfortable in being a part of his church here on earth, he probably won't fit in very well in heaven. Peter was essentially voicing the same message.

Christians should live holy lives, "without spot or blemish" (v. 14); we must live "at peace" with our fellowmen (v. 14); we must recognize God's delay of judgment as an opportunity for salvation to come to others (v. 15).

Peter referred to the Pauline letters and their misinterpretation by "ignorant and unstable men" (vv. 15-16). He had reference to people who read things into the scriptures that would fit into their own excuses for sin.

More than just a closing, verse 18 reveals the very source of Peter's existence and provides an urgent challenge for them to grow in grace and knowledge of the Lord Jesus Christ. His passion for Christ as Lord totally enveloped Peter's being and produced a mighty affirmation of triumphant faith. Would that we all were as close to Christ our Lord as was Peter!

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